

M 2232

Tuesday, March 27, 1973

Boston

Group III

MR. NYLAND: Now, what will I do? Turn my chair around a little bit, or twist my neck, huh? Many, many people. Well, I'm glad. Of course, there are some from Warwick, huh? I can't get rid of them. Those of Warwick who have no place to stay tonight, talk to Dick, to find out, huh? Yah? Is that all right?

So, questions and answers - all right, huh? Maybe a little introduction, why--why you--we're here. I don't know why you are here - curiosity, trying to find out something about Gurdjieff, about Work on oneself, Objectivity? And how will you fit it into your own way of thinking? Where will it fit? Because you have, of course, some ideas about what Gurdjieff is all about. Even if you don't know what it all is, at least you have something - development of oneself, growth, evolution; to find out the meaning of life, if you can; to establish a purpose; to be serious about life as it is even on this Earth; possibilities which might exist in potentialities and how to develop them; what to do about oneself when one is confronted with problems either in ordinary life or problems of yourself. And when the problems are there in yourself, where are they, as problems? In your superficial way of living? In your mind? In your feeling?

In a deeper feeling which you might call a spiritual possibility? In essential qualities of yourself? Whatever it is, what kind of problems are there when you're through with curiosity?

Curiosity is just to satisfy a little bit of knowledge which is in your mind. And when it is satisfied like sometimes reading a book, you can say: I've read a book. So you can say: Oh, yes, I know about Gurdjieff - and that's then the end of it. Of course that is exactly the beginning, where Gurdjieff starts. Reading any literature about Gurdjieff or any book written by Gurdjieff himself is just the first step. You get to a certain knowledge of what is meant. You have to find out what you are from where you then can start. And then you have to do something. So that what is knowledge has to be changed, converted, into experience.

Experience has to be the application in your ordinary life, in what we call unconsciousness, so that then that unconscious state can be changed into a conscious state. That is what we would call self-development or what is self, whatever it is that you appear to be in your behavior form, your ordinary life as you are active, your thoughts and your feelings which we still call subjective, to reach the possibility of a state in which you are much more free, and ultimately perhaps entirely free, and which we call simply an objective state. And the consideration of why you should even be trying to become objective to yourself - as a necessity maybe of having questions that you would like to answer, or not knowing what to do with the expenditure of your energies, or to what extent even that you feel that whatever is given to you, you are responsible for - and to whom? Or to what? Or what is it within yourself that could be set up as a guide that you could rely on and what kind of punishment will there be if you don't follow this question of responsibility to the bitter end?

Those are the questions we're interested in. And of course when I ask

for questions, it has to do already with people who do know a little bit, and particularly the group in Boston and some of those who come from Warwick. And primarily, it is -- the reason for me coming here, is to look at Boston. So even if we do talk in a general way about Work, you must not mind it if it goes a little in detail about certain conditions of the Boston 'post', because quite logically, if you are interested in Work, then there might be an opportunity of helping the group here in Boston, and to come again and to see what is Gurdjieff's ideas, what are they worth for you, and to what extent can you apply it. Or do you even wish to apply them? And if you do, what can you expect?

So those are the problems, or the questions, or the conditions under which we now want to talk for a little while about that kind of an aspect of life. And I will ask questions and I hope you will have questions - because if it is not sufficient or if your questions have no particular meaning, then of course it is no use for me to talk too much about what I would call superficiality or even descriptions of ordinary life, because that is not the purpose.

So, let's hear what kind of ideas you have.

Yah.

Dick Katz: For the past month or so, the idea of being more dedicated in Work and having a devotion - and on several--one or two occasions, I've had a day which seems to have a different color, of being able to have a day where a part of me can be more devoted to making efforts. And my question is how I can increase that--that quality and still have an active or have an ordinary life with a family and with a job.

MR. NYLAND: It's always a difficult question. But I think even in--in what we would call an unconscious existence, you have exactly the same problem. Supposing you are a salesman and you're away the whole week, and you're married and children - your family will suffer. And you can only be there on Sunday and then go out again. You have to make up your mind: Do you want to do that?

Can you afford it? Or should you get another job? If, in ordinary life, you are faced with a great deal of work, and you sit in an office, and telephone calls, and visitors, twenty-five or thirty a day; or you're occupied by teaching and you have a certain curriculum to go through and you have no time to eat or to have just enough to read a book - you still have to make up your mind what is most important. So it's always a question of that importance. And the importance is based on a consideration of your aim of what you wish to become.

There're always two kind of aims. One we call an aim in ordinary life. It has to do of course with the position one wants to occupy, respect, money - in general, economics - what you can--how much energy you have to spend in order to reach what you would like to become. And that may vary and it does vary, of course, with different people. Some are not satisfied unless they have written fifteen books and others are satisfied by sitting in the living-room and just studying. And then of course one is married, maybe, and has children and they require attention. And the children have to be educated and you have to spend time with them, and you cannot leave it all to your wife. Whatever it may be - all such things belong to an ordinary existence, determined a great deal by what one sets out with, talents one has and whatever is developed, whatever you can do, whatever name you wish, whatever other conditions you want to fulfill. And it's a good aim. It has to do with your life so that at the end of your life you can say: I've spent my time wisely and I have a name, ten thousand dollars in the bank so that I can be buried, and I hope that I leave this life without having any bills still to pay. All right. That's unconsciousness. That's the condition of Earth. That is people who are born on this Earth and have to live their life, and particularly, (in) that kind of a lifetime, they want to utilize, as much as they can, the energy that is available.

The other aim has to do, of course, with the development of oneself. In ordinary life, perhaps, one is satisfied by having children and procreation, for the continuation of one's name, for the memory when one has died, or works of art that may have been made, produced, and are in a museum, or whatever there is that has to do with your own name and so forth. Inner life is also a requirement. Inner life for a man gives him a balance in ordinary life and we make that distinction. Ordinary life is quite all right and I have to take care that I eat and drink enough, sleep enough, that I am a good man, kind, friends and so forth. Inner life is entirely my own affair.

We sometimes say that man can have four different aspects: One is the indication of what he is privately; the second is personal life; the third, professional; and the fourth, sociological. Private life is the relation to one's conscience and to God, if you want to use that term in a religious sense. Personal of course is relationship with people that are near and for whom you have a certain responsibility and you care for. Professionally is perhaps economics, or to get a name, to live a life where you are being paid, you have friends, you know them, good friends that can help you, and whatever. Sociological is an influence you can have on people you don't know at all, maybe by writing, maybe your art, maybe by being in a position of responsibility, executive in some company - whatever it may be, you make decisions which reach different people and you have not any idea of what may be the effect on them because you don't see them and you don't see even the effects, but of course they have an effect. If I'm the general manager of a large company and I have labor troubles, naturally any kind of a decision will affect everybody who is working. I may not know them personally - and the same thing applies of course to any kind of a book I publish, maybe it's read by someone somewhere else and I don't know what the effect is. So it is a relationship that one has

to consider.

But in general, that what is important for us as far as development of a man, is his private life, that what he keeps to himself or only wants to talk about when he really feels he can be understood and that he is not ashamed. And it includes also the different attitudes one has to oneself when you do certain things and in retrospect you are ashamed of it, or that you understand yourself a little bit, of an--wishing to do certain things which you cannot do and you don't want to talk about it or tell other people about it because they may have an opinion which you don't like. So I say that this kind of a spiritual development is another question of creation.

There is always in each person the wish to create something, either to perpetuate himself through the next generation as children, or for himself to develop in such a way that that what he is and will be when he dies can continue to live under the assumption that life is eternal and that he at the present time simply represents a certain section of life which is en--entrusted to him and for which he is responsible, but that his life, when he dies to this Earth, is not finished. Or if you want to take it differently, that that what he is at the present time, he becomes responsible for the maintenance of his life regarding himself and other people. And the consideration of his responsibility may extend to the other group of people he knows and others he doesn't know, but primarily for the maintenance of himself the way he is - and that I call a private aim, so that he, towards his own conscience, can say that he can be at peace and knows that what he has been trying to do, even if it did not yield the results that he expected, that at least he has been sincere.

And so the question of a division of energy and time, division of thought, division of feelings, have to be measured by what direction that kind of energy is going to go into, and then what I wish as a development. And then it comes

to a practical valuation of what is important for me in my life. And maybe I value a great many things which belong only to this Earth and cannot be taken along with me - and perhaps it's quite satisfactory to live one's life that way so that at the end of your life, you can say that you've done your best, and there are different things to show for and with that you die.

But if spiritual development also becomes a factor, it is really very difficult to say what is necessary for that kind of a development. And if I wish to develop in that direction, how far can I go? Or can I say that at the certain time I have developed enough spiritually so that then, for the rest of my life, I don't have to devote that much attention to it? And you can also say that if I develop my spiritual life, and by that I mean essential qualities of myself, that then I become the kind of a man who then can live much better in his unconscious state because he has less problems. And so it varies for each person. There is never - there may be similarity - there is never the sameness in different people.

Each person is different and each person has to decide for himself what he wants to do. And sometimes, not knowing what to do, you have to experiment. You have to find out if you spend so much time in one direction or another, to see what is the effect, in the first place, on yourself and your own state of mind or your state of your feelings or the level of your own being; and the other is, how much is your influence on the other people for whom you have a responsibility. And that of course involves that during one's life one takes on the responsibilities, sometimes by saying that you will and make a promise, and you know you cannot fulfill it but you hope for the best. And then the question is, to what extent should I now continue with what I have promised or how can I get out of it?

For all that, a man has to have something in himself that becomes a judge

or with which he can weigh the different activities that he's engaged in, in relation to the importance of such an activity, and that in relation to the aim he has set out for himself. And therefore, there is never any direct answer than only one. That is: Where is your conscience in deciding what you are going to do? Because it's the question of doing that really becomes important when it is expenditure of energy. And by 'doing' now, I mean activity in any one of the three centers, as we call a man having three centers; that is, his physical, emotional and intellectual possibilities.

I must have, in order to judge about the valuation of how I spend my energy, something within me that is set up on the basis of - and now I say of my being, because I cannot rely on a conscience that is made up because (of) my culture and my particular way of living on this Earth, in any kind of a nationality, any kind of a country, that that can become a permanent one for myself because I will change as soon as I associate with different people or live in different parts of the world. It has to be something that is purely myself and of course it has to do with my relation towards my own inner life. And that relation is determined by what I consider God to be, or universal truth, or that what is absolute, or what I consider as existing as infinity.

How to develop the conscience is a different matter. But I think it is very necessary to understand that that first has to be there so that then, whatever one does in activity, physically, or emotionally being active or intellectually being active, that then one knows that that what one is doing is right and also is truthful to that kind of an aim. Now I say again: It depends entirely on the person and what is--whatever he is and what kind of a person he wishes to become. That he has difficulty in establishing a conscience, of course it's obvious. And that even when he has one, it is very difficult sometimes to live up to it.

But I would say that if one wants to have an aim of that kind, one has to divide it into daily aims in which these considerations also take a part, the same way as I, in an unconscious state, have a life aim that I divide up into years to be spent as a yearly aim, between birthdays, maybe, or in daily aim - all the time having in mind that ultimately I want to reach a certain result spiritually; that is, in accordance with inner life, or essentiality, which sometimes is the same kind of a thing - and I use these words more or less in the same manner. I have to have a daily aim regarding the attention I wish to pay to my essential being. Under being, I understand that what is the total result of the activities of the three centers when they are representations in my personality of what I, as an ordinary man, really am. And this kind of a level of one's being depends entirely on how my personality has grown up and behaves, and also how many different ideals there are still in me which are not fulfilled. So it's a question of trial and error.

I do not always know what is the best, but I start out by doing certain things in a certain way. And I have to be honest about the results and the judgment of such results, to see if it fulfills more than one aim; that is, one for myself, the other regarding that what I have as an aim towards other people. And the more I can include many of these factors which are not easily determined, the more conscientious I will become. It is a difficult problem, but of course it has to be solved.

Yah?

Judy Gersh: I have a dichotomy in myself about what you've been speaking about. When I am involved with Work and I am able to Work, there seems to be an opening up in myself. There's a place that I'm able to get down to and I guess I could call it more essential, and I can Work from that. And I could be spending

a week like that and the week could be very good and I feel that that direction is a direction I should go in and grow. And then something happens and it closes up. And although I have talked to myself about it, I have heard you give answers about it, I don't know how to deal with that.

MR. NYLAND: Would you mind it? Do you mind it? Are you--

Judy: Sometimes I don't, because sometimes I feel very alive by what I'm doing in my own life. But I'm going through a period now where I do mind it. And I don't want it to be there because what happens is I get negative about it and I get depressed and I can't even live ordinarily.

MR. NYLAND: But the problem is that you have too much hay on the fork. You see, you cannot break irons with your hands. There are impossibilities in this life. You cannot keep your lap when you get up. It disappears. There are certain things that are definitely impossible. There are limitations to any man. And it applies to his way of physically growing up to a certain point, a development of his feeling up to a certain point, and the development of his mind up to a certain point. And it applies in exactly the same way to his ability to have experience. One is limited in the possibility even of growth until one knows how to have, regarding growth, a perpetuum mobile; that is, that one finds the key of how to continue to live without end. Now it is a question of how to work on oneself to try to find that kind of a solution to one's life so that within one's own experience, life becomes eternal and not finite. And it's logical to say it should be infinity, but of course that doesn't mean anything when I come down to practical applications.

So I must look at what I'm doing in daily life and see whatever the value may be of that what I am doing. And I get frustrated when I wish to do certain things and I cannot do them and I feel I ought to do them. Now it all depends: Am I spending my time wisely enough regarding all the different necessities which I think I ought to do? Or, do I do everything that I do do

with enough efficiency or willingness or the expenditures of energy for the accomplishment of a certain aim? Or, do I spend energy in all kind of directions where I am uncontrolléd, not master of how I spend it, and where afterwards I must come to the conclusion that such energy was spent uselessly? So I keep on considering, each time and each day: How did I spend my time today? And for that I have to be very honest because I cannot be prejudiced when it comes to a question of having to do certain things which I assume I all have to do. And when I make a selection of that what I ought to do, it may mean that certain other things I cannot do. But I have to be satisfied within my conscience that that is actually the truth. And so I must consider the different ways by which I spend my energy to see how truthful I am in saying that that energy is used usefully. And it also includes that, at certain times when I spend energy in a certain direction, I may need a background of energy against which my first energy has to be projected.

I say it another way: I have in my body a variety of cells which have a function to fulfill. But that does not mean that there are not other cells which apparently have no function than only to support the cells which are functional. How much of the cells which remain support and how many other cells there are which become organic, I really do not know until I try to find out if I can do with less supporting cells and more with so-called organic cells. I mean by that, cells which furnish energy to organs of myself. If I indulge in any one direction, my condition of myself when I look at my life may come--may--I may come to the conclusion that I'm not really in equilibrium; or that I'm prejudiced in certain directions; or that I'm neglectful in not doing things which I must do and I don't do and that my conscience, if it keeps on talking to me, will not allow me to do it - and a variety of different consideration which I must have in my life in order to find out what is the best thing to do. So even if you become frustrated, even if you say I wished

I could have done certain things, perhaps you should not have done what you have done and instead you should have done that kind of an activity which has frustrated you.

It's difficult to say, Judy. It's not easy to come to a conclusion about it but one learns by experience. And experience means experiment. I try and I find out. The honesty of course must be there, but I have to be very honest. This is one aspect only. The other is that if I wish to Work, from the standpoint of consciousness, it does not matter what form my unconsciousness takes. That is, I have to learn to accept, in relation to an aim which has to do with my spiritual development, that that what I try to spend as energy in an unconscious way as an ordinary life aim, many times has no particular value. And the reason for that is that I can afford to continue to be unconscious and at the same time develop a parallel line which I could describe as conscious and conscientious, and that the two never should interfere with each other than only to the extent that one and the other both require energy. But I cannot say that that what is the parallel line, indicated by my conscious, conscientious effort, interferes with my unconscious state. That is, I don't believe that I have to go to church on Sunday and forget about church during the week.

If I actually want this kind of Work to be a conduct for my life, I have to accept my life as it is and conducting it in accordance with this kind of Objectivity. If I look at it from that standpoint, many of the things I do - and having in mind then definitely a development for myself, in the sense we talk about it, as a result of Work - really become very small in value. And I probably will eliminate a great many of them which have no particular reason to exist than only that they happen to occupy time and energy. And from that standpoint, I want to become, let's call it more efficient, more responsible, more desirous of reaching an aim which is more valuable than an aim which exists in ordinary life.

You understand what I mean?

Judy: I understand it. But--

MR. NYLAND: But it is difficult.

Judy: I don't understand why I'm so inconsistent.

MR. NYLAND: If you want to learn how to become consistent, you have to start in very small things to be consistent. That is, that when you make a promise to yourself, that you fillfill it.

Judy: What happens if part of you believes in the promise but there's--the part of you that's supposed to do the responding isn't there?

MR. NYLAND: Because you don't know yourself, you make a promise about a certain form of machinery which cannot function. It's a lack of self-knowledge. You have a wish but there is absolutely no mind to tell you that the wish really could be even entertained. This is the conflict that all the time exists in any man, particularly unconscious people, that they want certain things with their feeling, and with their reason, they really know that they cannot do it. Nevertheless, one or the other is going to win out. It's only when there is a relationship between the two that a man can say: This I can do and that I cannot do. So, when you constantly make a mistake, that you have a feeling that you wish to do it and cannot do it, you have to change your mind. You have to come to a conclusion that you cannot even afford to have the feeling because your mind tells you you cannot do it. Therefore, you do not make promises based on your feeling only. You base it on that what is feeling and mind, intellectually knowing, emotionally with an ability to do as giving energy, as wishing. When there is an agreement between the two, your promise will be within the framework of your capacity.

Revise your way of living or the way of looking at yourself. This is what I mean by honesty. I cannot continue to simply say I'm going to do it

when someone asks me to do something. Logically, I have to consider that I can or not. But if I do make a promise, I'll be damned if I don't keep it. And if I don't keep it, I punish myself.

Judy: I meant the promise in terms of making attempts for myself.

MR. NYLAND: The question of Work on yourself and wanting to do that, and not doing it because you're engaged in ordinary unconscious states, depends entirely on the motivation you attach to the wish to Work. If you make a promise that you want to do certain things regarding Work on yourself, your promise may be quite correct, but it must be based on your experience of not being able to do it at times, and then you cannot make that promise anymore. You can have a wish, and you constantly can see if that wish could be fulfilled, but you must not be surprised when you find out you cannot do it, because if you are surprised, you don't know yourself.

Judy: But then--then I should just accept that state when it comes?

MR. NYLAND: Definitely, because you cannot do anything else. But you hope that tomorrow or even the next moment you will be able to do it.

Judy: So you still try, but accept it if you fail.

MR. NYLAND: You keep on trying. You keep on making a promise, but don't be surprised if you cannot fulfill it. You keep on hammering with a sledge hammer on a rock. You have given yourself a promise that it's going to crack - you don't know when. And you hammer it fifty times and it is not cracking as yet. And every time you get frustrated. When it is fifty-one, maybe it breaks.

All right?

Judy: Thank you.

Peter Korbel: Mr. Nyland.

MR. NYLAND: Yes?

Ed Lutrop: Mr. Nyland, before the next question, may I ask the persons in the

audience who are coughing openly, if they would please try to muffle their coughs so that they don't record so loudly on the tape?

MR. NYLAND: See, all the golden words would be-- All right, Ed, we won't cough.

Yes, who is in the back there?

Peter: Peter (Korbel).

Ed: I think--

MR. NYLAND: Huh?

Ed: I think we better turn now, shouldn't we?

Someone: Yes.

MR. NYLAND: I don't know.

Ed: It's time to turn the tape.

MR. NYLAND: Now, you-- (Cassette turned) Okay, Ed?

Ed: Yes, Mr. Nyland.

MR. NYLAND: All right.

Yah?

Peter: Since your last visit, I've drawn up a copy of the enneagram which I keep in my copy of ALL AND EVERYTHING. And I've also listened to a tape about it, and I've taken it out and looked at it and thought about it. And I would like to be able to use--use that, that symbol. I feel that there's something in it, except that I don't know exactly where it is I should find myself. You spoke on a--a tape of the outside of the circle being a man's personality and his ordinary life. And then you mentioned that to really be able to understand it or to apply it to oneself, you had to begin to move within the enneagram according to the pattern of - it was '1-4-2--'

MR. NYLAND: '--8-5-7'.

Peter: '--8-5-7-2'.

MR. NYLAND: Yah.

Peter: I've tried to apply it, but the difficulty I have is that I don't even know exactly where I am.

MR. NYLAND: Yes. You're not the only one. It's quite right, you know. But this kind of a question reminds me very much of a person who wants to build a house. And he is interested in the structure and the 2x4's or 2x6's he wants to use and where the plate goes and then the windows and the roof and tar paper or shingles. And then he wants the siding on the house and then he wants to live in the house and it has to have a floor. And then when he is trying to live and he has no furniture, but then he wants to make some cabinets, and then he wants to paint it, and then he wants to get other things in order to beautify it. And your question has to do with the beautification of what is Work when it actually starts to affect you. We are still talking about the structure of the building, of what is necessary for the building even of a Kesdjanian body.

At the present time, keep on looking at that enneagram and pray to God that He will give you some information about it. And if He doesn't do it, you have to rely on your own experience so that in time you will understand a little bit more about the Law of Seven or the Law of Three or even what is the meaning of 9 and 3 and 6.

All right?

Peter: Yes, sir.

New Questioner: Mr. Nyland?

MR. NYLAND: Yah?

Questioner: What is attention?

MR. NYLAND: What do you think it is? 'At tension'. When I am interested into-- in anything around me or when I wish any kind of influence from anything outside

of me to enter into me, I am attentive to that. That is, I am in a certain state of tension regarding that what is of interest to me. With other words, I am interested in that what I wish to see, know, feel, touch, smell, and so forth, in accordance with the ordinary five organs, sense organs. And the way I live in my life is by receiving information of that kind as impressions and then, if I am sufficiently attentive, wishing to understand the meaning of what I have seen or whatever I have so-called perceived. So I use a certain form of energy to digest whatever I have been affected by as an impression and, as a result, I find in myself a reaction to that what has been an action on me. And then when I have reacted, my attention is satisfied and by that means it is gone. It's a very simple question. Attention is interest. You can say it differently if you like. I can only have interest when I have made an investment. I have an investment in my life. It starts to operate. I expect certain results. That's my interest. And it reaches me through being attentive.

All right? I hope that's what you meant.

Yah? Yah, go ahead.

Lynn Fasten: Mr. Nyland?

MR. NYLAND: Yes, yes.

Lynn: I have a question about coming to yourself. Of late, I've been having a problem with deepening my wish and I took a task upon myself to try and do that, and it wasn't successful, and--

MR. NYLAND: Now wait a minute. You want to come to yourself?

Lynn: Well, I have a question about the relationship between deepening your wish and coming to yourself, and if I'm--

MR. NYLAND: No--

Lynn: --going in the right direction.

MR. NYLAND: --no, no. No. Don't talk too fast.

Lynn: I wanted to know if I was going in the right direction.

MR. NYLAND: Yah, that I understand. The question is now coming to yourself, and what?

Lynn: And deepening my wish.

MR. NYLAND: Is that equivalent?

Lynn: No.

MR. NYLAND: No.

Lynn: I wanted to know if the task I've been trying late--of late has been with coming to myself and I feel that--

MR. NYLAND: Why do you mix them up now or connect them together with deepening?

Lynn: That--that's my question. My question is: Is there a relationship? And I feel that in my attempts that there has been some effect on my wish, and I wanted to know if it was the right direction, or wrong.

MR. NYLAND: The right direction is always when you wish to come to yourself.

The question is always then, what is this self I want to come to? How much energy is expressed in my wish to come to myself? If I want myself to be that self the way I am, maybe it is the way I manifest or the way I look, I am, that is, how other people observe me or perceive me. If it's a question of coming to my real Self, and I write Self with a capital S, that does require much more attention that I wish to give to that particular problem because I'm interfered with by my ordinary existence in which I consider myself in having to do this and that and the other.

Now if it's a question of deepening, I want to come to my real Self because it is much more important for me, but it takes much more energy. And therefore, if I want to get away from the superficiality of my life and reach an essential quality where I think that what is my real Self resides, at least more than on the surface, I have to have, in the first place, more energy to reach that, because it is deeper, it is farther away from the surface, and I

have to have more desire for having more energy available. I only get more energy available by deepening my wish for that what I want to do. And my wish for giving it more energy depends on the value I wish to receive from that kind of an attempt. So if I really honestly want to come to my Self and it is valuable for me, I will not send energy into all kind of other little things which might take it away and occupy my time.

If you want to come to your Self really, exclude all the different influences from the outside and try to be as quiet as you can be. Try to reduce all the thoughts and the little feelings which happen to be in you so that they are not going to interfere with your real wish. And then, in that kind of a quietness and silence, see if that what is your wish, if it can reach that what is your inner life. Then you come to your real Self and, at the same time, you deepen your wish. If you do that, you're on the right road.

Yah?

Arlene Lee: My name is Arlene Lee, Mr. Nyland. For the last few months, I've felt that what has been lacking, one of many things has been lacking, in terms of Work for me, has been a fervor or-- The only way I know how to describe it really is a 'wanting to want it so bad that it hurts' feeling. And last week, in the meeting--

MR. NYLAND: You--you wish to have it, you said?

Arlene: Yes.

MR. NYLAND: Or did you have it?

Arlene: What's missing is a 'wanting it so bad that it hurts' feeling.

MR. NYLAND: Yes. All right.

Arlene: I spoke about this last week in the meeting here, and it was suggested that I try to pray for this. That made sense to me, but when I tried to pray, I realized that I don't know how to pray anymore, that the concept of prayer

that I have, that I grew up with, doesn't work anymore, and I don't know what to use in its place.

MR. NYLAND: So then, at the next meeting you ask: What can I do for prayer?

Arlene: I'm asking you - (I shouldn't be?)

MR. NYLAND: Yah. What do you think prayer is?

Arlene: Well, see, that's the problem. I only know what it was for me once.

MR. NYLAND: What it may have been in the past may not hold anymore.

Arlene: It doesn't.

MR. NYLAND: So you have to have a new concept for prayer. The principle of prayer, however, is that you express certain things of your own in relation to that what you believe in as being higher. Prayer is not carried out on the same level of your own existence. It is very definitely a direction towards something that is away from you and you ascribe to it a different kind of quality which is worth more than what you have now. So, you see, prayer must be attached as prayer being sent in a certain direction from where then you wish that certain influence could come to you to help solve the problem for which you pray.

Arlene: I guess what I'm feeling is that I'm not su--I'm not sure what the direction is. Well-- No--

MR. NYLAND: If the question is, will you reach it by prayer?

Arlene: Yah.

MR. NYLAND: I think that's still problematical. If I want to have a wish to work on myself fervently, that I really feel that is the only thing that I ought to do, I ought to single out that particular wish at the expense of all other little wishes. I have to come again to the valuation of what is that kind of an aim, that when I want to say: I want to really be interested in work on myself and I wish for it at all costs - that means really that I'm

willing to give up much of that what I am usually busy with for the sake of being able to Work.

Now, in order to have that kind of a desire, it must be based on a condition in which I find myself. And if I don't dislike the state in which I am, I do not want to have any wish for a change. So I think it is first necessary: What is really the reason you want to Work? To the extent that one is satisfied with unconsciousness, to that extent you will not wish to become conscious. You will not pray to God when it is sunshine when you wish sunshine. At most you could be grateful, but you won't pray for it. You only wish sunshine when it is raining and sunshine would be more beneficial to you. You only wish to become a man when you realize you're not. And the more you realize you're not, the more fervent your wish will be. So if I suffer because I am what I am and I don't like it, and I really suffer - that is, that I really feel that I ought to be different and that I then have such a desire in myself that, as I say, at all costs I want to become something that I am not now, but I know that I ought to be that because somehow or other my conscience will tell me that I ought to be interested in Work - then I will Work.

But you see, many times the occupations of my daily life take away a great deal of energy. And therefore, regarding Work, one has to be much more 'common sensical'. That is, one has to use the times which are available, in which there is very little energy to be spent in an unconscious state. I have to utilize such moments in which there is no particular concern about myself in an unconscious state, than only that I keep on living and taking care of my breathing. But when I can reduce my interest in ordinary life, when I can reduce the tensions of my body, when I can save energy by not having unnecessary thoughts or feelings, then I say: If I now wish to Work, I have energy available. Then you find out if actually there is a wish.

of the satisfaction of inner growth and your spiritual life.

Arlene: Thank you.

MR. NYLAND: All right. You can try it. You will find out how little wish there is really for wanting to Work, and that is such a pity.

Gunther Weil: Mr. Nyland?

MR. NYLAND: Yah.

Gunther: I've recently been reading ALL AND EVERYTHING, starting from the beginning. The chapter at the beginning, dealing with systems of propulsion of spaceships, interested me. I'm trying to understand the meaning of--of the different systems in relation to--to the idea of friction in--in one's life. I think I can work with that. Could you illuminate that a little? Could you--

MR. NYLAND: Well, all throughout history there has been availability of esoteric knowledge for anyone who wants to become free from the bondage of Earth. And there are many religions which have existed and have given certain rules of conduct, and some were more complicated than others. And it may be that the doctrine that originally started out to be very simple, became completely immersed in dogmatic explanation, and that more and more people, instead of wishing to have an experience of honesty, were much more interested in the description of what ought to be done and forms of behavior which became very superficial.

Now, the question of what kind of method exists at the present time and finally ending up with the system of Archangel Hariton, is that the simplicity of Work is right next door to oneself and does not consist in all kind of descriptions of how many angels go on the top of a pin. Gurdjieff

simply wants to illustrate that that is necessary for work on oneself is not dependent on any kind of a dogma or doctrine, but it is dependent on a realization of what a being, or a human being, is, and what he perhaps should become when he feels that he is under the present--in the present time in a certain form of bondage. And that all that is necessary to understand the bondage as subjectivity - that he then should become interested in the subjective existence of himself which then could become equal to an objective necessity of a mediator, in so many words, necessary for being in between man and God, but that he within himself can find his own God within his inner life, and that all he has to do is to try to reach it in a very simple way of the application of a simple rule; that is, the creation of an objective faculty which then starts to function.

And nothing is simpler than that kind of a creation for oneself which then endows with possibilities of actually observing in an acceptance of that what one is without any description, in an acceptance of that what is -- that what one is without any description, in an acceptance of that what is -- that the greatest simplicity is simply the acceptance of oneself as one is, without any further description. So it does away with all dogmatic ideas, all descriptions of rules of conduct in any kind of -- even it does away with the kind of work - does away for the time being with the Ten Commandments.

It is a description of different religions, all existing in certain places of the Earth and in accordance with climatic conditions or whatever their racial qualities were or how they have developed and how they have grown

You understand what I mean?

up into systems and where the systems are constantly considered and written about, and all kind of philosophies that are affecting (ing) you, and whatever it is and the dire results which will obtain when you don't follow them and so forth, and the visitation of heaven and hell and purgatory and the necessity of having a (mediator) and so forth - all of that is eliminated by understanding life, and it's only concerned with one instrument, which is oneself. And it's only dependent on one thing within oneself, which is one's wish. You don't need anything else. There's no instrument at all scientifically developed, one way or the other, in order to be able to observe. One can even say this question of observation can be made by the construction of a telescope within one's own means in accordance with that what is prescribed and also with material which is ready at hand and which I don't even have to buy. I'm completely equipped to do it provided I have the wish and I have patience. From that standpoint, it's a marvelous thing. I even don't need ALL AND EVERYTHING.

MR. NYLAND: One loses oneself in--in all kind of jargons and beautiful words and descriptions - Sanskrit introduced at the proper time in order to give the idea that you know a lot. Such nonsense! It's even independent on the wisdom which already exists in certain forms which of course at times can be extremely helpful. You can say: I can profit by astrology and I can profit by I Ching, Tarot. I use these references every once in a while. Of course it can be helpful. But what is more simple than just myself being and looking at myself the way I am in ordinary life? I don't even have to go to a convention. I surely helpfull. But what is more simple than just myself being and looking at myself.

Guenther: Okay.

All right?

It's a wonderful question. I even don't need ALL AND EVERYTHING. It's a marvelous thing. I even don't need ALL AND EVERYTHING.

it. What was it? What was the manual about?

MR. NYLAND: You're still looking at the manual. You're reading - this is not David: I didn't say it. I thought it.

MR. NYLAND: Hey, hey, where you going now?

and I said: This is nothing, I wonder what would be objective.

I was sitting somewhere looking very absorbently in a manual and I looked up I was sitting somewhere looking very absorbently in a manual and I looked up

David: I had an experience recently which I wonder if it's on the right road. David: I had an experience recently which I wonder if it's on the right road.

MR. NYLAND: Yes.

David Yates: My name is David Yates.

MR. NYLAND: Yah? Speak up.

Guenther: Thank you.

All right, Guenther?

the wrong road and become a Hasnamus.

comes difficult. And when one starts to philosophize about it, you get off on of work is very simple. Even a child can understand it. The application begins covered up by all kind of coatings. But that does not mean that the description inner center, of course it's a rather long road because you are so completely associations and the rest. If you want to reach into the--come to the inner, what you are is so completely covered up with all kind of behavior forms and you have to have much more patience to find out what you really are, and that you start, you become involved in the multiplicity of yourself. So that means about all. You start with a very simple prescription; and of course, when

little bit more of the idea of what it is to conquer or to fight. But that's statement from the Upanishads. And you can read the Baghavad Gita and have a of activity to see what is beyond all action" - all right, it's good as a We don't talk about meditation, we talk about activity. "In the midst

Try to be honest first in saying that you want to have a fervent desire. If God all of a sudden would listen to your prayer and give you enough energy for that wish, it is then a question if you would use it or not.

The question for a wish to Work is born out of one's own life. It is a realization of that what one is unconsciously, what one is mechanically, what one is as not being human as a human being could be, a question of being too selfish, too much love of oneself, too much conceit, too much expectation without reason, too much wish for being respected, too much wish for being cared for when one doesn't deserve it, too much wish to do certain things which you might say are mean, at the satisfaction of one's own selfishness. And all such forms of behavior require energy which I, of course, in my unconsciousness, I allow without even any question and even afterwards I will justify them. Even if I have a little bit of a conscience, my mind helps me a great deal of telling me, by association or any kind of conditioning, by any kind of rationalization, that I've done quite all right and it is not as bad as I originally thought it was. That is of course hypocrisy. And the question of honesty is when you are by yourself and you really consider what you are, not in the presence of anyone else and not even with the feeling that some god is going to judge you and that you will appear in the day of judgment and you will (be) put into the outer darkness - but a very simple kind of a thing, of a man being on this wor--in this world and living on this Earth and behaving for himself and in relation to others, and to see that in such simplicity that there is no particular question or wish to argue or to philosophize about it or to explain it.

Try to make such moments first, to see to what extent can you become very simple about your ordinary life and then see if, at that time, with the energy that is then available and which has been saved because it did not go into all kind of superficiality, if then it can be turned into the real wish

David: It was a--it was a professional manual about computers.

MR. NYLAND: Good. And then you say what is not objective, that it has-- Does that have reference to the manual?

David: No.

MR. NYLAND: To what did it have reference?

David: My activity then. Everything. I don't know exactly.

MR. NYLAND: No, I think you don't know. Objectivity refers to you and to an 'I' which could be objective to you. Reading may detract even from that kind of an attempt, if you know what the attempt means - but I don't think you know, do you? Do you understand when one says and talks about the creation of 'I'?

David: I'm sure that the attempts I have made aren't right.

MR. NYLAND: Well, then, study what is Work first, to find out, as I say, the simplicity (of it). It's really that there is something in existence which is different from your subjective world; something that represents a certain level of being which is higher than you are, for which you make an attempt to create first that kind of a container, you might say, belonging to you and which you then wish to have filled with a form of life which is not really you, but for which you pray, so that then the resultant 'I', as we call it, has definite properties: In the first place, being able to remind you by its own existence of an aim for wishing to become a man, which means to live at a different level from where you are now and to become conscious as a man and conscientious as a man. But in the second place, that that what is this 'I' for you is going to Work for you, and in Working, develops and then becomes a guide for you, helping you then to tell what is right and wrong. And in that sense, it becomes a mediator between you and that what is above you and which you might define as God or infinity.

Try to see first what it is that you want. And then see if that what you wish to do can be expressed in the terminology of Work. Then see if actually you have a wish to follow that kind of prescription, clearly understanding first what is meant and then doing it, and then finding out if the result of that activity on the part of the 'I' gives you desired results of self-knowledge. That's very short - in a nutshell - and the nutshell is very small. But keep on asking questions, the questions about: What is Work? What should I do? What is there that can help me on this particular road? And are there any particular tasks that I could do to remind myself so that that wish that I do have can become more efficiently used?

All right?

David: Yes, sir.

MR. NYLAND: We leave it at that, yah?

David: Yes.

MR. NYLAND: Try to think a little more clearly for yourself, more logical.

Yah?

Gerry Benowitz: Mr. Nyland?

MR. NYLAND: Yah.

Gerry: It's Gerry Benowitz.

MR. NYLAND: Yes.

Gerry: I wish to know if I'm applying Work correctly and I have a question, because the last time I asked you a question you told me I was on the wrong road.

MR. NYLAND: Are you on the right road now?

Gerry: I still have doubts.

MR. NYLAND: Well, you know there is only one right road and many wrong ones.

The question of finding out if you're on the right road, you have to judge by results for yourself. Does the road you're going on now give you more knowledge about yourself, more truthful knowledge, more realization of what you are in reality? Then the road is right. There can be many other effects of Work on oneself in the right way: It can give you more understanding in general. It can give you a heightened feeling of being alive. It can give you an understanding of other people, that they behave the way they are behaving in accordance with the law of mechanicality. It can give you more tolerance regarding other people by understanding them better. It can give you more insight into yourself as real wishes for your own growth and development, how such, you might say, results of course can take place. And you have to judge yourself many times to see if, let's say today or ten months ago, if you are a different kind of a person. If your world has enlarged, does it include more people as representations of life? Does it include more knowledge of yourself in certain directions where you have never really considered yourself? Have you seen yourself in many different instances where before you closed your eyes, not wanting to see them, such forms of behavior? Have you ever had then a desire to wish to continue to see the truth about yourself and admitting that what even in ordinary morality was not very good?

You see, one has to become much closer to what you really feel you are and that that knowledge is acceptable to you regardless of the cost it will be to you; that there is a desire on the part of oneself of wishing to become more than what one is now in preparation for the possibility of growing up to become a real man and more and more a description of what is meant by a real man when one says, simply, harmonious. Does it really mean that what I see of myself now is closer to that kind of a form of harmony? And if I understand harmony as a matter of equilibrium and being in balance, of that what is

a real contentment or real satisfaction, as joy of having accomplished something without pride? Have I seen tendencies of myself diminish when I consider self-love - I've mentioned them: conceit, wish for recognition; self-respect; less meanness of myself; more wish to help and to enter into lives of other people in order, you might say, even create conditions for them and their growth because I say I love them? Has your inner life been deepened? Are you less satisfied when you see how much energy goes into ordinary superficiality and little bits of talk-talk which doesn't amount to anything? Has your interest been deepened into things of life which are worth much more than just looking at a little magazine or a newspaper or TV or radio? Have you been able to see through people and understand their superficiality? Have you been able to see prejudice or pretense or hypocrisy?

You see, with other words, it is a question for yourself and your own development. You can judge about that. Have you become more alert? Have you been able--been able to be more willing to do things which you did not want to do but now you can do or want to do for the sake of doing them to see what you are while you are doing them? Are you interested more and more in whatever is the reality of yourself?

All these kind of things should answer your own question. You can say, of course, what you are doing and I can say "yes" or "no", but it won't help you very much. The assurance for yourself is that, whatever you think Work is and you apply it in sincerity, that because of this sincerity, you will find out ultimately what is meant by Objectivity.

Can we let it go at that?

Gerry: Thank you, Mr. Nyland. Yes.

David: We're almost out of tape.

MR. NYLAND: Huh?

David: We're almost out of tape.

MR. NYLAND: Are we? So now I should put on the finishing touch. It's very difficult to do, you know. Talking about Work is very much like infinity.

Is it the end already?

David: Not quite.

MR. NYLAND: Not yet - good.

David: One minute, maybe.

MR. NYLAND: It never ends because the road which you have to go is not at all limited by the Earth. The road belongs to an understanding of one's life as eternity. A wish--

TAPE RUNS OFF

Transcribed: Jan Corash
Rough Type: Sally Martin
1st Proof: Mollie Wolfe
2nd Proof: Andrea Asti
3rd Proof: Lenore Beach
Final Type: Lenore Beach